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Editorial Notes

Suffer a special notice to our subscribers. The consolidation of the papers which form the "Presbyterian of the South" took effect January 1, 1909. At once we undertook to rearrange the lists so that each subscriber should have his proper credit on the united paper. Each one will find, on the address label of his paper (this week and every week) a notice of the date to which he has paid. We ask that each one will refer to this date and make whatever remittance is due for the current year.

Dr. Henson, in urging people to take a religious paper, says, "You will not always agree with it; it does not always agree with itself. No man will always agree with himself unless he is an incorrigible Bourbon or a hopeless imbecile."

The frequent changes in recent years in the Day of Prayer for Schools and Colleges have marred its general observance. Cannot the Presbyteries do something to bring it again into effective use?

If the truth will not draw, and if the truth will not edify the believer and promote piety in the believer's life, how may one reasonably expect coffee and ice cream and oysters and stereopticon shows to bring about these results?

No subject under discussion at the recent meeting in Philadelphia of the Western Section of the Presbyterian Alliance excited more interest than that of Christian education and the future of the church colleges. So much had been said about the great temptation put before the small Christian colleges to lower the flag and abandon their connection with the Church in order to secure the benefit of the Carnegie Pension Fund, that it was refreshing to hear a minister of the Northern Church declare that only two Presbyterian institutions had yielded to this temptation and severed their connection with the Church: one west of the Mississippi river and the other south of the Ohio.

This is a golden sentence, with a practical end to it worthy of thought. It is from "The Associate Reformed Presbyterian." "If the discovery of good in others were as common with Christian people as it should be, a new word would have to be coined similar to the word 'fault-finding' in form but opposite in meaning."

Dr. Crapsey's latest lecture on "The Birth of Jesus" has for its fundamental principle the notion that the Christ of the Christian religion is not a man born of woman but a spiritual personality born out of the religious nature of man. He tries to distinguish between the birth of Jesus and the birth of Christ.

In striving for "success" and worldly pomp and glory, the Church loses the respect of the world, and in her frantic efforts through all sorts of devices to recover the loss and to win back those who have rejected her, she only makes herself ridiculous in their eyes. There is a better way. Christ's promise to be always with those who go into all the world is conditioned upon their going there to preach his gospel. There is no other name or device that will draw men.

A church that turns its Sunday evening meetings into an "open parliament," and invites the public to diagnose disease and suggest a remedy, shows what is the matter without any need for further explanation. It has simply forgotten Christ and his gospel, the "power of God unto salvation." Would Christ or the apostles have called in the Scribes and Pharisees and others who hated Him and His work to tell Him why He did not have a large following?

A good Christian woman was pouring into our ears, a few days ago, a tale of woe. Something turned her thoughts towards a sadder case, and one which she had relieved, just before. Her whole attitude, countenance and voice changed. It was borne in upon her that God had given her the opportunity to alleviate another's woes to fortify herself against her own trouble.

One happily suggests that it would be well to substitute the enquiry, "What would Jesus have me do?" for the present popular "What would Jesus do?" "Doing as Jesus would do" is something nobody can be sure about. No one can tell exactly what He would have done. He gave great principles, and in the record of the gospels showed how he would act in certain cases, but he did not cover all the possibilities of situation and relationship in life. "What would he have me do?" is far more practical a question than "What would Jesus do?"